

# SPIRITUAL TELEGRAPH

## FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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### SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G, IN CLINTON HALL, EIGHTH ST., NEAR E'WAY.

#### EIGHTY-FIFTH SESSION.

QUESTIONS: As between natural and revealed religion (so called), What is the criterion of truth? or, in other words, What is the Word of God to us?

Mr. PARTRIDGE: The question calls for a standard of criticism applicable to the God-words, which are many, and the religious not a few, which have, or do still claim to be, of Divine authority. To make an inquiry of this nature, of the least value, we must lay aside our prejudices; and unless we can do so, the question ought not to be raised.

On a review of our own experience, we are aware of having been taught to believe the word of God to be the Bible which is usually found in Protestant families. But the Catholic has another, the Mormons yet a different, and the Mohammedans [in their judgment] the one only, and altogether infallible. In short, there is no disputing the fact that these claims are at least as numerous as the nationalities, and as conflicting as the different races into which the human family is divided. Now, all these Bibles claim to reach quite beyond our experience, both as to the past and the future. They speak of things which, if accepted at all, must be taken on authority. What authority? If by authority of religious teachers, then has the bible of Joseph Smith the preference; because he had some personal knowledge of its production, which no religious teacher of any other existing sect has. But to return to the book that we have been taught to believe the only genuine word of God: there are flat contradictions in it—contradictions both as to fact and doctrine. The so-called Christian world disposes of the difficulty by splitting itself up into sects, each of which gathers the texts deemed most precious, which texts, through the potent chemistry of creed, are converted into a lens through which every other is distorted into harmony or diminished into forgetfulness as is most convenient. "The New Church" insists that this compound of apparent truth and error has only to be subjected to the crucible of "correspondences" to be resolved into perfect truth in every particular. These examples indicate what is and has been the method of determining what is religious truth, or the word of God. We are asked, What is our method? He answers by saying, that in the first place it is to be noticed that all these revealed religions or God-words came through alleged intercourse with the spiritual world. The people to whom the revelation was given, accepted or interpreted their facts as they best could; but it is not rational to suppose those who lived before us were any more capable of judging or interpreting their seer-utterances or other facts of spiritual intercourse, than we are. He thinks the contrary is true; and hence, to make their interpretation the standard, or, what is still more absurd, to take for gospel the interpretation of some Pope, Bishop, or Ecclesiastical council, alike void of all experimental knowledge of spiritual fact or truth whether ancient or modern, is fallacious in the extreme. In place of this, he would make the criterion of truth to consist of a personal interpretation of the facts of to-day. The observation of exist-

ing phenomena, and the principles or laws therethrough revealed, is the word of God to him, and the standard by which he tries all that claims to be of Divine origin or authority. In his opinion it is neither just to man nor honorable to God, that we should shut our own eyes and refuse to exercise our own reason in spiritual matters, and be governed instead by the notions of God and the Divine Government entertained, or rather supposed to be entertained, by the ancient Jews and other nations.

Dr. HALLOCK: The question before us has been many times answered in this conference, but it may not be unprofitable to illustrate the answer, so that it may be seen to be an answer, and why. So soon as a man realizes that the existence of a departed friend is demonstrated to him—so soon as the fact is born into his consciousness, that spiritual existence stands upon individual demonstration, and not upon faith in history; in that perfect birth there is open proclamation (conscious or otherwise) of what is the word of God or criterion of truth to that soul. When, for example, one consents to inquire for truth through a table unconsecrated by priest, and unsanctified by altar-railing; he moves his cause from the court of history to the court of observation; he takes an appeal from what men say of being, principle and law, to what being, principle and law say of themselves. This bare consent is a prophecy of the true standard of judgment that soul would fain realize; and its justice and truth once fairly understood, will hold dominion over it forever. The first lesson of the spiritualist is, that the invisible is made sure through the visible; that within the sweep of reason and the senses lies the realm of demonstration. It is a blessed thing that this criterion or judgment-standard is fully come to light in these years, for the reason that we were rapidly approaching a mental state wherein it was being more and more openly affirmed; that, in the matter of revealed religion, God, and the human soul, there is nothing whatever to judge, the whole subject being below criticism. Human civilization was being pushed inevitably to that point by the leverage of success in every other direction. God, the soul, and revealed religion, being about the only things it could not demonstrate, what was to save it from the conclusion that there was in reality nothing to be demonstrated?

But Civilization took an appeal from *astrological* lore to the stars themselves; and out of that astronomy was born—astronomy, which said the earth was round, and the sun never changed its relative position; though the Bible did teach that the one was a revolving light, and the other an extended plane. Civilization has demonstrated that the appeal in that case was well taken. The stars justified themselves—revealed their own laws—refuted the old errors. So much for that; but, where was modern civilization to carry her appeal from *theological* lore? She could take it *nowhere* but to the court of annihilation and utter night, until the inner heaven unveiled its wealth of stars—its constellations of celestial being—to the telescope of patient observation. Then was the criterion of truth perfected and a court of appeals established, whose jurisdiction is universal. Before this scientific recognition of spiritualism; that is to say, before its recent demonstration, the method of verifying nouns by verbs—determining being by doing—was only applicable in practice to the present. It could not be applied to the future life, because it had no recognized facts of that life, save and except always the fact of—*nothing*; and the student therefore, when he came to apply

his method of investigation to the future or spiritual life, could only say that *nothing* was the fact.

Not so, from this time henceforth. We study the spiritual world now, as we do the natural, in the light of what it does. The ancient spiritualist looked into the same heaven with the modern; his experience as to facts, inspiration and intercourse, by authority of history, was substantially the same, and what of truth he discovered we do thankfully receive; but the test or criterion of the truth is not in him, not in the modern spiritualist, but in heaven itself as it stands revealed. So the ancient astrologer and the scriptural Joshua gazed upon the same sun and moon with the modern astronomer; but with a result somewhat different—less satisfactory, less true, less useful. And so it has come to be, that astrology is not the criterion of astronomy. Even the mighty Joshua has ceased to be quoted as an astronomical authority, by so much as a Roman Catholic Pope. He and his race's bones have considerably retired to the Sunday School, where they occasionally play a concerto for the amusement of children; and that is all.

The test of chemistry, Is it in alchemy, or in the revelations of the crucible and the retort? Yet the substances to be examined are not different. Modern civilization accepts nothing by authority but its *religion*; and that it does not, by reason that it has out-grown it. The diversity of sects in endless procession shows that it has not religion—but simply the *instinct* of religion—that it would be religious if it only knew how. It has cultivated its faculties until they can no longer be insulted with impunity, even in the name of God; and it is transmitting this added growth of intellectuality to its children. That which was taught to us and believed by us in our childhood, can not be accepted by them. The researches of this age have culminated in this heresy—that *we must prove*. Its experiences and methods have impressed themselves upon its constitution, and will go down to its posterity by authority of natural law. The billy that it will bring forth shall awake from its sleep and demand to know where its cradle came from, and woe to him who can not answer in very truth. In that day, what is to become of these religions or of any other that can not verify itself in the light of day? The criterion of truth is, that it is true to-day; that is, that it can be verified to-day; that, of these religions which cannot abide this test, must go where astrology has gone, where alchemy has gone, where an error must ultimately go. Truth alone is without change. God's Word is written in things; it is *done*, not said; when one hears talking or sees writing, however he may label the one or the other *religion*, the authority of universal experience is warrant, that a human being stands behind the expression. That God stands there instead is not quite so clear.

Dr. GRAY: Revealed religion he defines to be what the spiritual senses have accepted as just and true. Natural religion is what of truth the external senses have revealed to us. The former has been mainly derived through the trance. The word of God to him is what his spirit-senses tell him is true, but the criterion of their integrity is, that what they affirm is true also on the external plane; that is to say, when the facts of affirmation correspond with the facts of observation. The spiritual man perceives the truth, and the external man proves it. Were Mahomed to come to him insisting on the observances of some precept, he should bring it to the test of reason on the external plane. This is his criterion for revealed

religion, or that which comes to us through the spiritual senses, that it shall accord with that which is revealed to us by the external senses. It is our business to collate and kindly consider the claims of all nations and times in this respect—what the angels have said to others through the trance, and what they say to us—judging each and all by the facts of our own observation.

Our own facts and inferences therefrom first; then the facts of others, adapted to our facts and inferences; and, lastly, the inferences of others, adapted by us to our inferences, from both classes of facts. In this way only can any one be enrolled among men; this is human adolescence, as distinguished from puerility; any other order of philosophizing belongs to childhood of the mind.

To be a man in mind is to be able to produce, on the mental plane, children of the mind; to proliferate ideas. This can not be done unless the masculine powers be in absolute freedom from outward restraints. Fear introduced into the spiritual organs of a man renders them impotent; a man can not beget ideas in his own image and likeness any more than he can children, physically, by the help of another man. A man can educate his children by the aid of others, but he must beget them himself, with no extraneous masculine helps.

A child in mind may inhabit the body of a man; and this is readily seen in the mental products of such a being. Until the mind has entered the adult plane, its attempts at begetting a family of ideas are incomplete paroxysms of a feverish kind, full of vices and follies and terminating in prostration.

Mr. ROSE: Finds himself unable to conceive why any spiritualist should reject the doctrines of the Bible, seeing that they were spiritually revealed. The Bible is from the same source whence the modern spiritualist claims to derive his inspirations—to wit, the spiritual world; and it is in bad taste to reject a draught which comes from the same fountain that supplies our daily wants, merely because the cup is presented to us by an elder brother. But alas! the Spiritualists of the present day receive for authority the teachings of such Spirits only as were their own kindred and friends on earth, or at most can date back but a generation or two. To the question direct, he would answer, The word of God to him is the Bible. That is his criterion of truth; because, reading it understandingly, he finds nothing therein offensive to sound judgment or good morals. Not that he would take the constructions or interpretations of it insisted upon by various sects and individuals; but the Bible as he understands it is both law and gospel to him.

Dr. YOUNG: His stand-point is, that modern Spiritualism is a continuation of ancient Spiritualism, and that both Spirits and mortals differ in opinion and character then as now. He also felt to lament, or rather to repeat his lamentation, over the muddled state of his perceptions, consequent upon the doctrines advanced here from time to time with respect to evidence *per se* of Spiritual intercourse, and also of the universally good intentions of Spirits to us-ward, as the natural result of a corresponding betterment of private character on their part. On taking a careful inventory of his faith and opinions, he finds himself a believer, on the whole, that Spirits do exist; which faith is supported by the fact that we receive communications that can not be referred to mortals. But, then, no sooner is he seated in the comfortable lap of this conclusion, than he is ousted by the statements of those who declare that human hands, etc., are produced and made palpably present, which is to him monstrous, and therefore can not be true. Then, before he is fairly freed from that nightmare, they (the authors of the aforesaid doctrines) conjure up the hideous phantom of psychology, which throws him into a cold sweat, and his faith begins to ooze out, like Bob Acres' courage; so that he is left at last with barely sufficient strength to oppose everything and find fault with everybody, which is the bounden duty of every genuine advocate of human brotherhood. To begin the good work, then, he denies that children are born sixty years old to-day. The present generation is in advance of the ancients in some respects, but behind them in others. Knowledge is better diffused, but it is less profound than of old. In painting, sculpture, mathematics, the ancients were our superiors. The same is true of morals, music and Spiritualism. What are our singers compared with "the sweet singer of Israel?" Where are we to match the character of Jesus? Now that the more rational among the moderns are rejecting the supernaturalism of Jesus, he feels it a relief to his pent-up soul to declare that he was, in very fact, "before Abraham," that great rejected Saviour. Concerning the question of the evening, his criterion of truth is *growth*. There is but one truth in nature to him, and that is brotherhood.

Dr. WEEKS: It seemed to him that the answer to the question is simple and easy. There are two rules which he thinks applicable: First, that is the most reliable which can be interpreted alike. This will not apply to any Bible or system of revealed religion, as a whole, nor can it ever. The reader sees in them only what is in himself naturally or by education. The next is proof of this disagreement in seeing. Not so with natural theology or the truths of nature; those can be seen alike by all peoples. They are seen alike as universally as they are seen at all. Second, that is the most reliable

which produces the deepest and most earnest conviction. History proves this. Astronomy, geology, and other revelations of natural truth have produced a conviction which has outrooted Scriptural interpretation, and overturned theological creeds. It is easy to see by men's acts that the teachings of their creeds make but shallow impression. The sects retain them in form, but practically they are of little account. It is the sensational rather than the doctrinal preacher who gathers the multitude to-day. Natural rights, human liberty, these strike their roots deep; and the preacher who appeals to these is, heard where creeds would be preached to empty pews.

Dr. GOULD: As the question stands, it looks as though there were opposition between natural religion and the Bible. This is not so; they simply treat upon different topics. Science has to do with rocks; religion is concerned with morals.

Adjourned, R. T. HALLOCK.

#### A SERIES OF TESTS.

CHARLES PARTRIDGE: Dear Sir—As you are in the habit of recording in the SPIRITUAL TELEGRAPH many of the facts and phenomena that are witnessed by individuals in various places, and especially such as seem to prove the reality of Spirits communicating with us who live here in clay tenements, I thought the following, which occurred in my presence, might perhaps interest some of your numerous readers. And although such things happen in our midst daily, yet if my testimony shall induce only one to seek the light of truth, who would not otherwise have made the effort, then the recording of these facts will not prove in vain.

A few weeks since Mrs. A. D. Shepard, (who resides in Albany, N. Y.) and myself, called upon Mr. Colchester, a medium whose rooms are at No. 1 Amity-street, this city. We had neither of us ever seen Mr. Colchester, and had heard only a day or two previous to our visit that there was such a person as he. After waiting a few minutes in his room, Mr. C. came in, and we then, (being the only persons in the room,) seated ourselves at a table, Mrs. Shepard and myself sitting opposite the medium, so as to prevent his seeing anything we might wish to write, as we could interpose a book, hand or arm between what we wrote on and the line of his vision. The raps soon came, both on the floor and on the table, and at the same time I looked, and saw that neither the medium's feet nor hands touched the table.

The intelligence controlling the sounds, in answer to our inquiry, signified a willingness to answer test questions. So I wrote on a slip of paper some eight or nine names, most of which were fictitious ones, but among them were two or three names of persons who were in the Spirit world. I took good care that no one but myself could see what I wrote.

I then tore off the names I had written separately from each other, and rolled each one up into a small pellet by itself, making the pellet as small as possible. Mrs. Shepard prepared about the same number in the same manner, and we then put them all together, hers and mine, and mixed and mingled them up so that we could not tell one from the other, nor pick out any one of them knowing what was on it.

We now requested the Spirits (if such they were) to pick out or select the names of such of our Spirit friends as were present. They signified their willingness to oblige us, and as Mr. Colchester touched each pellet with his pencil, they would rap either in the affirmative or in the negative. Three pellets were thus selected, and we threw the rest into the fire. The medium now asked if the Spirits would write through his hand the three names which they had selected from among the others. They answered in the affirmative, and immediately his hand was influenced, and wrote out very rapidly three names, on a sheet of paper, and then pushed the same, together with the three pellets, over to me. I took the pellets and opened them one by one, and compared the names on them with those written through the medium, and found them to correspond letter for letter, and the three were the names of those of our dearest friends who have passed from this life. One of them was the word "Father," written by Mrs. Shepard, who now said: "if my father is here, will he give me his name." Instantly the medium began to roll up the sleeve of his dressing gown, and I watched him closely while he unbuttoned the wristband of his shirt, and pulled it, together with the sleeve of his close fitting undershirt, up over the muscular part of his arm, and there on it we beheld, beautifully written in large plain red letters, the correct name of Mrs. S.'s father.

I then asked if my wife would give me her name, which request was no sooner uttered than the medium's hand was opened with a convulsive jerk and stretched out toward me, and there, in the palm of his hand, and reaching out upon the two middle fingers, was the name of my wife, "Elizabeth," fairly written in the same manner.

After this we asked a number of questions, in all of which we got correct and appropriate answers, and many of the questions would be responded to by the answers being written in like manner, either in the palm, or on the back of the medium's hands, or on his arm.

Mrs. Shepard, previous to leaving home, had prepared some seven or eight questions, which she had written on a half sheet of common writing paper. She now took a pair of scissors and cut them (the questions) apart, leaving each one question on a slip of paper by itself. She then rolled each one of them up into as small a compass as possible, and mixed the pellets (thus made,) all together. Mr. Colchester now took one up from the table between his thumb and finger, and asked if the Spirits would answer the question contained in it, and immediately his hand was influenced, and an answer was written which, when compared to the question, was found to be entirely appropriate and satisfactory; and in this manner all the seven or eight questions were answered, some requiring several written lines or sentences, but all were adapted and pertinent to the questions asked. To one of the pellets was written merely these two words "No answer," and on opening the pellet it was found to be a blank. This we soon discovered was a blank piece, and remaining part of the half sheet from which the questions had been cut, and being about the same size as those containing the writing, it had inadvertently been rolled up and put with the rest, but was detected by the communicating intelligence as containing no question, and was answered accordingly. Yours truly, C. SWART.

New York, Feb. 9th, 1860.

#### HALLOCK AND LOWEDAY.

Worcester, Mass., Feb. 10, 1860.

FRIEND PARTRIDGE: I am content to receive the intimation that Dr. Hallock has seen fit to put upon my last letter to you of January 11, as it has had the effect of opening a discussion that may have been previously settled before I became a subscriber to the *Telegraph*, and I am gratified to learn that the members of the Conference do not differ from my firm conviction respecting the spiritual origin of the rappings; not that a contrary conclusion would have made us swerve one point from my own pre-conceived opinion. But though I do not think the Doctor's mode of explaining my position either just or charitable, it is not worth much effort about. He is totally wrong when he says I seek argument only in the pursuit of the discussions. He or no other can however dogmatical he may be in his affirmations, can easily fully into the state of my mind, yet he may as well, if not logical as to make it *superficially* apparent that he is gifted with the power of unmistakably reading the thought of others. It is but an opinion, after all.

I may be seriously bent on looking for a treasure which I think I have good reasons to find one, but the result may be that I find, if anything, something ludicrous or unwelcome. It is not to be presumed, nevertheless, that my search was for the attainment of the ridiculous or the unmeaning. My own hypothesis of the thoroughfare of communication between Spirits and mortals is new to me, and in my mind bears the impress at least of strong probability; but should another person rise and condemn your theory, offering, at the same time, another hypothesis not altogether absurd, I might be amazed at the contradiction, without (as the Doctor would be at the time in the pursuit of argument) stating the impression made on my mind by the personal effect of your periodical; if I have sought for a treasure, I have been disappointed, or if another person in my search, with the same pursuit, had met with the same result, as a Spiritualist, as a Christian, as a man I would not denounce him for the effect of his injustice to others, or a want of faith in his own proclamation of truth-seeker.

Let the worthy Doctor enjoy his own opinion, by all means he can not make me false to myself or to other truth-seekers, disposed, if superior ability, if clothed with the















COMMERCIAL OPINIONS OF THE TELEGRAPH.

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In the 18th volume of *Notes* of this paper, under the date of March 1867, we published a chronological list of all the manuscripts and periodicals which had been called into being. It is to be regretted that *theological* had been wrong for *theology*, and the number had already ceased to exist, leaving *eigentlich* the only one. Of this 1st number, only three now remain; but since our 1st statement, the following new papers have been introduced:

Allan, Karl E., in Paris, France, commenced the publication of the *Revue Spinoziste*, monthly, in the summer of 1957, which journal is still published.

J. B. Childin, New York, commenced the publication of *The Pioneer* monthly, in December, 1857, and discontinued it in December, 1859.

S. B. Brittan, New York, commenced the weekly publication of *The Spiritual Age*, May 2d, 1857, issued twenty-five numbers, and stopped. Subsequently, on the 2d of January, 1858, the *New England Spiritualist* changed its title to the *Spiritualist*, and A. E. Newton and S. B. Brittan conducted it editorially. After a short period, Mr. Brittan retired, and Mr. Newton continued the principal editor until recently, when he withdrew. The paper has changed hands, and for some weeks has not appeared.

Z. Pichot commenced the publication of the *Revue Spirite* in Paris, semi-monthly, in the early part of 1858, and still continues.

Mrs. H. F. M. Brown, Cleveland, Ohio, commenced the publication of *The Aquator*, in April, 1858, semi-monthly. It still continues.

L. F. W. Andrews, Macon, Georgia, commenced the publication of a weekly paper called *The Christian Spiritualist*, in Oct., 1858, which still continues.

S. D. Griswold, M.D., commenced a weekly paper called *The Sentinel*, in Buffalo, New York, in Oct., 1858. This paper is at present published by Dr. Griswold, at Batavia, New York.

George M. Brown, Bangor, Me., commenced the publication of the *Spice Guardian*, weekly, in February, 1858, which paper still continues.

B. G. Butts & H. N. Greene, Hopedale, Mass., commenced the publication of a monthly, *The Radical Spiritualist*, in May, 1859, which still continues.

Andrew Jackson Davis, New York, commenced the publication of a weekly paper called *The Herald of Progress*. The first issue is dated Feb. 4th, 1860. The second issue will be dated the 3d of March.

Those papers mentioned in our last report which are still published, are as follows :

*The Spirit and Corion*, by Ulrich Clark, Auburn, N. Y.  
*The Herald of Light*, T. L. Harris, New York.  
*The Practical Christian*, A. G. Ballou, Hopedale, Mass.

Eleven persons, some partially and others wholly devoted to modern Spiritualism, have been born since our report in April, 1857. Two of these—the *Spiritual Age*, Boston, and the *Traveller*, New York—have since died, leaving nine. These, added to the three mentioned in the former report, which still continue, make the number now extant twelve, six less than there were in 1857; and we think there are still ten too many; but time will show. Our comment respecting spiritual periodicals may be found in our closing address on page 522.

255 Any remittances for the *Herald of Progress* which our friends choose to send to our address, will be disposed of according to their order.

and summer—North as far as the Canadas, and South to St. Louis, and perhaps New Orleans; and we shall be most happy to make the personal acquaintance of our patrons, contributors and friends, wherever we may tarry on the way.

[illegible]

The constellation of Orion, which is generally considered the most beautiful and brilliant of all the constellations, is one of great advantage to the astronomer, and the position of the center of it is then directly indicated. It occupies the way between the north and south poles, and lies at about forty degrees south of the equator. All the stars of the main Sirius banding form it, and by it the belt of Orion is fixed. It is situated twenty-four degrees south of the line which marks the belt of Orion, which passes directly over the center of the earth is proved to be at least twenty billion miles from us, that light which glides a million times faster than sound, takes three years in coming to it on the earth. It is a red and very fierce in size and is proved to be fifteen times greater in weight of the sun.

of mankind compared with the millions of millions of stars, so distant that they are not visible except with the aid of light from them to the earth. The faintest stars are not innumerable millions of such mass of stars beyond the range of telescope, so distant from each other and from the earth, that man were to employ his whole lifetime in making a million of the figures, and each unit was to stand for a million of celestial suns represented by that line would fall far short of expressing the smallest fraction of the time required for the transmission of light from them to the earth. From this may be formed an faint notion of the infinitely insignificant part which the earth, and even the solar system itself, plays in the mysterious game of creation and of the superfluity of arrogantly assuming to be the most important part.

Jupiter is now the most brilliant and conspicuous of the planets. It now rises about six o'clock, and at eleven presents a fine show at the north-east, even to the naked eye. A power of two hundred in a three-inch telescope gives it a diameter five times and a distance twenty times as large as the full moon. It shows also its belts and its four beautiful moons, which change their relative positions every night. It shows also the shadows of his moons as they pass over his disc. Saturn is now in the constellation of the Lion, and seen about two hours later than Jupiter following in his wake in the ecliptic about thirty degrees distant from him towards the north-east. To the naked eye it is merely a pale, dull star, but with a telescope of power of two hundred, the most splendid and wonderful of all the planets only bides. A few degrees to the left of Jupiter is seen the most single star to the unaided vision, but with a power of two hundred and fifty, the most beautiful of all the double stars, one of them making a revolution about the other in about four hundred days. About half way between Sirius and the constellation of Orion, lies a small star in the constellation of the Unicorn, barely visible to the naked eye, but with a power of two hundred, seen to be wonderfully triple. The Pleiades, or seven stars, are now in the middle of the sky about nine o'clock, and afford a splendid object for the telescope. At the same time, towards the north-west, and about thirty degrees up from the horizon, blows a group of the most brilliant of the fixed stars. Just above it, and forming a triangle with it, are two little stars, one of which, with a power of two hundred, is resolved into an exceedingly beautiful quadruple star.

The star Mizar, in the tail of the Great Bear, is also found to be a superb double star. The planet Venus may now be seen just after sunset, far down at the south-west, and with a power of one hundred is always an exceedingly brilliant and splendid object, *resplending* brightly, but much larger than, the new moon. The planet Uranus is now on the meridian at ten o'clock. His diameter is 3100 miles and his distance from the earth 1360,000,000 miles. The planet itself becomes an object of immense visible grandeur and splendor when seen through the telescope. With a power of two hundred and fifty the observer is instantly carried over 232,000 out of the 2,600 miles of distance which divides us from it, and is set down as being only a thousand miles from the surface, so that the splendid effect of whirling through space like a monstrous cannon ball, its hideous and desolate appearance, like a structure of bare mountains, and volcanic craters and valleys, become a real and palpable to the eyes as the precipices of Rocky Hill, or the cliffs of East and West Rock—*Theford Times*.

beliefs, political revelations, and articles from the "free press" of the day. Those desiring to become contributors should describe us the *TRIUMPH* as "the most reliable and the most valuable of any paper we have yet seen."—

It is a journal of two distinct Phases, under the press-  
ure of the day, the most able and advanced advocate of the  
cause is published. It is the organ of the independent  
spiritualist, and is entitled to the support of all be-  
lievers it advocates, as well as those who desire to learn  
the truth. — *Weekly Tribune.*

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